THE QUAKERS DETECTED, Their Errours CONFUTED, And their Hypocrisie DISCOVERED.

By a Lover of the Truth as it is in *Jesus*,

Francis Bugg.

—— They have spoken against me with a lying Tongue: They compassed me about with words of hatred; and fought against me without a cause. For my love they are my Adversaries, but I give my self unto Prayer, Psal. 109. 2, 3, 4, 5.

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THE INTRODUCTION.

HAVING of late ſometime gone to the Publick Worſhip; and conſidering the various Reports raiſed thereupon, I thought meet to Write ſomething in my Vindication: Though with Reſpect to many of the Quakers, *I may ſay as* W. Penn *once ſaid to the Papiſts,* * *viz.* To argue againſt a Tribe of Men that eſteem all Reaſon Carnal, and Scriptures Imperfect; might rightly be judged a meer beating of the Air.——Yet to prevent thoſe that may be deceived; and if poſſible to reclaim ſuch as are: And laſtly, to clear mine own Conſcience, *I ſhall conſider the unſound Doctrines and Practices of the* Quakers *in their late method of Church Government: And alſo ſhew,*

* In his Book Intituled a ſeaſonable Caveat againſt Popery. p. 5.

1. *Firſt, How I came to be of their Society; And,*

2. *Secondly, How I came to ſee and perceive their Apoſtacy, whereby I became weary of being a Member of their Society; And,*

3. *Thirdly, How, and by what means I came to have ſatisfaction in going to the Publick Worſhip,* &c.

Which being perufed and conſidered, together with what I have formerly wrote, may ſhew, That as I was not haſty in leaving them, but privately and publickly laboured eight or nine years to redreſs thoſe things I found amiſs amongſt them; ſo I was not haſty in going to the Publick, until I was well ſatisfied that I might do it, and not therein ſin againſt God; thus much by way of Introduction.

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THE QUAKERS DETECTED, &c.

The First point under consideration, is, how I came to be a Member of their Society, &c.

IN the beginning, they taught, that all Men were Inlightned according to *John* 1.9. And that this Light wherewith Christ had Inlightned them, was sufficient, if obeyed, to lead to Salvation; and that it was the work of the Ministers of Christ, to turn the Peoples minds from Darkness to Light, and from the Power of Satan to God: Affirming that this Light was a sufficient Teacher, Leader, and Guide to every Believer, without the help of outward Prescriptions, Forms, Orders, and Decrees of Men. Upon these and the like Notions, I became perswaded to make trial of their Doctrine; and when I came to see and observe their Practise, Conversations, and Deportments in the beginning, and what simplicity and plainness attended their Ministry; I was still more confirmed that it was a Dispensation of the Love of God, sent as a Visitation to Mankind, and being thus perswaded, I was resolved to bear the Cross, and did utterly despise the shame that attended them and their Message; and was not behind any of my Equals, both in doing, and suffering for the Testimony thereof, as some amongst them can still bear me witness: And in this manner we went on for many years, and loved one another with love unfeigned; and doubtless God blessed our meetings with the comfortable injoyment of his presence, and gave us favour in the sight of Men, and not a word of Conformity was heard amongst us for many years together; nor no Lording over each others Consciences; but as every Man was perswaded by the Lord, so he was frequently exhorted to walk, &c.

Thus I have given a hint, how I came to be of their perſwaſion and Society.

The Second point under conſideration, is, how I came to ſee and perceive their Apoſtacy, whereby I became weary of their Society.

AFterwards there aroſe a new King, who knew not *Joſeph*, namely **George Fox**, who perceiving the People to grow and increaſe, began to ſet Task-maſters over Us; and then a Church Government was Erected, Monthly and Quarterly Meetings was in every County eſtabliſhed; ſeveral outward Orders, * Laws, and Canons Eccleſiaſtical were made, and Books of Record in each Meeting placed; and ſuch as could not Conform to theſe **New Orders** † were Excommunicated, or Recorded out of Unity: Thus did they go on in their new Erected Church Government, proſecuting ſuch as could not for Conſcience ſake Conform to their Eccleſiaſtical Laws, and Unſcriptural preſcriptions; and alſo ſuch as teſtify againſt their Arbitrary proceedings, yea, ſo hot and violent were they, that they Excommunicated * *J. Bernard* for Selling of *William Rogers* his Book, Intitled *The Chriſtian Quaker, diſtinguiſhed from the Apoſtate and Innovator, in five parts*, &c.

* *See* de Chr. Lib. p. 41, 42, 43. 48. 60, 61.

† De Chr. Lib. p. 63.

* *See* de Chr. Lib. p. 197.

And having thus mounted the Seat of Government, *Robert Barkley*, one of their Miniſters, put out a Book, † ſetting forth amongſt other things, *That the Ancient Apoſtolick Order of the Church of Chriſt, was re-eſtabliſhed amongſt them upon its right Baſis and Foundation.* And by this time, Rich and Poor, High and Low, Bond and Free, Male and Female, muſt all ſubmit and Conform to their Church Government; and it became a vain thing to plead the Sufficiency of the Light of Chriſt, to Lead, Direct or Guide us: Whereby we came to ſee *W. Penns* Words truly verified. * Viz. *For all Societies are to govern themſelves according to their Inſtitution, and firſt Principles of Union, where there is Violence upon this part,* **Tyranny** *and not* **Order** *is* **Introduced.** *Now ſince* **Perſwaſion** *and* **Conviction** *began all* **True** *Chriſtian Society.* **All** *Chriſtian Societies muſt uphold themſelves upon the ſame* **Free** *Bottom, or they turn* **Antichriſtian**, &c. And this we came to experience; for they no ſooner did violence by their Impoſitions to our firſt Principles of Union, which was perſwaſion and conviction: But Tyranny inſtead of Order was introduced to the utmoſt of their power, whereby I and others came to ſee a great Change and Alteration: For

† *Viz.* Anarchy of the Rant. &c.

* Addreſs to Proteſtants p. 149.

whereas

whereas in the beginning they ſaid Chriſt was the Light, and this Light was a ſufficient Rule, Guide, Teacher and Judge, † but now no ſuch matter: The Church requires active obedience to her eſtabliſhed Laws; and by vertue of her Authority, ſhe Excommunicates, or Records out of Unity ſuch as ſhall neglect, or refuſe to ſubmit to her Decrees.

† *See* de Chr. Lib. 2*d*. part p. 91.

Moreover, by a late Book of *W. Penns* * p. 11. He now tells us his diſlike of pleading to be left to the Grace of God in the Heart, notwithſtanding they have heretofore magnified the ſame, his Words are theſe, *viz. By that* **Loſe Plea**, *what haſt thou to do with me, leave me to my freedom, and to the Grace of God in my ſelf*, &c. By which its plain, that they reckon it a **Loſe Plea**, for any to aſſert their Chriſtian Liberty: And the ſufficiency of the Grace of God to Teach and Inſtruct them, unleſs they ſquare their Actions according to the outward Rules and Preſcriptions **George Foxes** Church has made, and ſet forth for them to obſerve. Thus have they made the Commands of God and their own Primitive Teſtimony of none effect by their Traditions: Nay, hear *W. Penn* once more in p. 3. *For it is a dangerous Principle, and pernicious to true Religion, and which is worſe, it is the Root of Ranteriſme, to aſſert that nothing is a duty incumbent upon me, but what I am perſwaded* (or convinced) *is my duty*; which ſufficiently contradicts his *Addreſs to Proteſtants*, p. 149. Where he ſays, That *Perſwaſion and Conviction began all true Chriſtian Society; and that therefore they muſt uphold themſelves upon the ſame Free Bottom, or they turn* **Antichriſtian**. And yet to uphold **George Foxes Image of Church Government**, outward Orders, and Preſcriptions, he now accounts it a **Loſe Plea**, for any to ſay, *Leave me to my freedom, and to the Grace of God in my Heart*, &c. Yea, *pernicious to Chriſtian Religion, and which is worſe, the Root of Ranteriſme*, &c.

*Intituled Exam. & ſtate of Lib. ſpiritual.

Thus have they by their late Doctrine and Examples, rendered their Ancient Doctrine and Example, a meer **Decoy** to catch **Simple Souls** by; and being once caught, it is altogether in vain to plead the ſufficiency of the Light of Chriſt, to Lead, Teach, and Guide. No, no, the Church now hath given forth Rules, Laws, and outward Directories; and by Vertue of her Apoſtolical Authority, She Impoſes the Obſervation of them upon her Members, whether they believe that what She Impoſes be a duty incumbent upon them to practice, yea, or nay: And for any amongſt the **Quakers** (who formerly magnified

nified the ſufficiency of the Light of Chriſt to be a Guide, a Teacher, a Rule, and a Judge, above Scriptures, above Councels, above Fathers and Primitive Antiquity) to deſire to be left to their freedom, and to the Grace of God in their Hearts, and not to act until they are perſwaded, that what the Leading Quakers impoſe upon them, be their duty to perform: I ſay, all this is now by **George Fox** his Church accounted a **Loſe Plea**, and *pernicious* to true Religion; and what any falſe Church can ſay more to the point, I know not; and for theſe, and the like Reaſons, I became weary of their Society, and left them.

The Third point under conſideration, is, how, and by what means I came to have ſatisfaction in going to the Publick.

HAving briefly ſhewed how I came in Society with the People call'd Quakers, and alſo ſhewed what cauſe I had to leave and forſake them: I am come now to ſhew, how I came to have ſatisfaction in going to the publick Worſhip, which by many of them is looked upon a ſin, almoſt like that againſt the Holy Ghoſt, ſo void of charity are they.

For as one alone from the Tumult, or outſide of a Wood, can eaſily hear the Clamours and Outcrys within; ſo I being come forth of the Forreſt of their New invented Formalities to a Retired Life, I ſet my ſelf to the ſtudy of the Holy Scriptures, and other good Books; as particularly Biſhop *Sanderſons* Thirty four Sermons Printed in *Folio*, and Biſhop *Brownriggs* Works, which I much value, and therefore Recommend them to the peruſal of all ſerious People, who deſire Information, and are willing according to the Apoſtles advice to try all things; as alſo the Works of Biſhop *Latimar*, that conſtant Martyr of Jeſus; I ſay, having thus informed my ſelf, and perceiving the ſoundneſs of the Doctrine of theſe Men, I was willing to hear a publick Preacher, where I was not known; that ſo if I could not for Conſcience ſake have complied, I reſolved to hear no more; and this I thought I might do without publick notice taken thereof: And being in *London* in *January* 1684. I went to *Cripplegate* Pariſh, and heard Mr. *Smythies*, which was the firſt Sermon that I had heard a Clergy-man Preach for about Twenty five Years, and I liked his Matter very well, and found that he proved his Doctrine in all points by the Scripture; and the *Tueſday* following, I went to his

Houſe,

House, who treated me very civilly, and answered to what I Objected courteously: And from that time, both at *London*, and elsewhere, when I happened to be from home, I went to some Parish Church or other to give my self satisfaction. And being satisfied that I might safely hear them, and not therein sin against God: The next thing I had to consider of, was, whether I ought not to Conform to the Religion Established by Law, so far as I could with a safe Conscience; and then to resolve this Question, I read and considered *Matt.* 22. 21. *Rom.* 13. 1. 2. *Titus.* 3. 1. 2. 1 *Pet.* 2. 13. 14. 17. And there I found it a positive command, to submit our selves to every Ordinance of Man for the Lords sake; and this submission I concluded from the Apostles words and meaning, was to yield Active Obedience so far as with a safe Conscience we may, and when any thing comes to be imposed contrary to the revealed Will of God; then a Passive Obedience, (which is a Patient, bearing and suffering the penalty assigned for Non-submission) answered the recited command of the Apostle; for otherwise they had not answered their own Rule; who when they were commanded to speak no more in the Name of Jesus, spake yet the more boldly.

The next thing I came to consider was, how far my self and others called **Quakers**, had from time to time upon several occasions, professed a readiness to obey Magistracy, and to submit to Authority, so far as we could for Conscience sake. This is laid down as a duty Incumbent upon us by the Apostles; and is owned in many of their Books and Writings: As in particular,* their Humble Address Presented to King *CHARLES* the Second at *Windsor* by *George Whitehead* and others, the 8*th* of *August* 1683. Wherein amongst other things it is thus said: *O KING! We do further declare, that God Almighty hath taught and ingaged us, to acknowledge, and actually to obey Magistracy (as his Ordinance) in all things not repugnant to his Law of Light in our Consciences,* &c.

The Qua. Address to King *Charles* the II.

Whereupon, I thought my self obliged to pay that Tribute of Duty and Allegiance to my Superiors; which my self and others upon several occasions had so often promised, and so solemnly ingaged, *viz.* Actually to obey Magistrates in all things, not Repugnant to the Law and Light in my Conscience, and by these Means and other Reasons I came to be satisfied, that I might go to the Publick, and hear with a safe Conscience, and am still satisfied therein; and find no cause to Repent for the

the ſame; but can ſay, as *Joſeph* did to his Brethren, *Gen.* 50. 20. *But as for you, ye thought evil againſt me, but God meant it unto good,* 45. 5. *Now therefore, be not grieved nor angry with your ſelves, that ye ſold me hither.*

I know there is one grand objection made by the *Phariſees* of this Age againſt the Church of *England*, as cauſe ſufficient to Refuſe Communion with Her; upon which I have heard many a large Diſcourſe; but having conſulted the Scriptures, and conſidered the Saints practices therein Recorded, as alſo Chriſt's Parable of the *Publican* and the *Phariſee*, I thought the Church of *Englands* practice in her Confeſſion; was more Juſtifyable than the practice of the Quakers; who neither make Confeſſion of their Sins to God in their Prayers; nor yet ask forgiveneſs for Chriſt's ſake; as if they were not like other People: † And thereupon, I ſhall undertake to Anſwer the Objection.

† I challenge any Man to make it appear that ever any Miniſter amongſt the Quakers of *G. Fox's* party confeſſed his ſins to God in his publick Prayer, or asked forgiveneſs for Chriſts ſake.

Object. The Church of *England* (ſay they) Confeſſeth that *they have erred and ſtrayed from the ways of God like loſt Sheep, and have followed too much the deviçes and deſires of their own hearts; and have left undone the things they ought to have done, and have done thoſe things they ought not to have done; and are ſaying, O Lord have mercy upon us miſerable Sinners,* &c. And therefore not worthy to have Communion with all; but to be ſeparated from.

In my Anſwer to this great objection; to guard my ſelf from their Common Accuſation, which they uſually caſt upon all ſorts of People, who oppoſe their *Phariſaical* practice in this point, *viz.* that I plead for Sin, and the continuance of it, and for the Devils Kingdom, *&c.* I ſhall ſhew out of Scripture, that it was the practice of the Saints and People of God to confeſs their Sins, and to bewail their own unworthineſs; and to ask forgiveneſs for the ſame for Chriſt Jeſus Sake, who is our only Advocate and Interceſſor, in whoſe Name alone is Remiſſion of Sins; World without end. *Amen.*

Chriſt Jeſus the Author of the Chriſtian Religion, gave his Diſciples for that end and purpoſe a Precept, *Luke* 11. 4. *Forgive us our Sins, as we,* &c. Alſo *John* that beloved Diſciple; who had great experience of the Love of God in *Chriſt Jeſus*, ſaid 1 *John* 1. 8. *That if we ſay that we have no Sin, we deceive our ſelves, and the truth is not in us,* &c.

This he ſpake, who knew well what he ſaid: And yet he did not plead for Sin, and the Devils Kingdom; nor yet ſaid, that

that ſuch a People cry out of Sin, and a body of Sin; and that they are miſerable Sinners, and have erred and ſtrayed from Gods ways: And as ſuch, no Communion nor Fellowſhip ought to be had with them: No? But (ſaid he) if WE who believe in Chriſt, WE who profeſs our ſelves followers of Chriſt, If WE ſay, WE have no Sin, WE deceive our ſelves, and the Truth is not in US: Yet to Comfort and Incourage his Brethren, he tells them, v. 9. ſaying, **If we confeſs our Sins,** *he is faithfull and juſt to forgive us our Sins, and to cleanſe us from all unrighteouſneſs*: Here then is good Incouragement to the People of God to Confeſs their SINS, and to forſake the ſame, for c. 2. v. 1. *John* ſhews the end and purpoſe he had in his thus writing to them; and what fruits and effects ſuch Confeſſions, and Prayers ought to have upon the Penitent Sinners: Namely, that for the future they ought to forſake their Sins, and to lead a new life, to walk circumſpectly, redeeming the time; his words are theſe; *my little Children, theſe things I write unto you, that you Sin not*, by which 'tis plain, that though *John* Acknowledged they had Sinned; and that therefore they ought to Confeſs the ſame, if ever they expected Salvation: And that if they ſincerely did ſo, God was ſo mercifull, as that he would for his dear Sons Sake forgive them, and Cleanſe them from all Unrighteouſneſs; yet the end why he wrot thus, and acknowledged theſe things, was not to plead for the Devils Kingdom and the continuance of Sin: For ſaid he, *Theſe things I write unto you, that you Sin not*, neither did he leave them there, but in caſe of a relapſe, or Sinning again, adds a Comfortable paſſage, for all Tried and Tempted Souls, who are ſenſible of their own Inſufficiency; and what need they have of an Advocate, his words are theſe, *If any Man Sin we have an Advocate with the Father Jeſus Chriſt the Righteous, and he is the propitiation for our Sins, and not for ours ONLY, but for the Sins of the whole WORLD*, by which he ſets forth the Univerſality of Gods Love to all Mankind. Likewiſe *David*, a Man after Gods own heart, thought it not below him, to Confeſs his Sins to God; but in great Humility ſaid, *Pſal.* 38. 18. *I will declare* (or confeſs) *mine Iniquity, I will be ſorry for my SIN*; and *Pſal.* 51. 1, 2, 3. *Have mercy upon me O God, according to thy Loving kindneſs, according to the Multitude of thy tender Mercies, blot out my Tranſgreſſions, waſh me thoroughly from mine Iniquity, and cleanſe me from my Sin, for I acknowledge my Tranſgreſſions, and my Sin is ever before me:*

Here I find the Prophet *David* hath nothing to rely upon, but the Mercy of God: And therefore he bottoms his Addreſs thereupon, and makes his Application to God, firſt by Confeſſion and a ſorrowing for Sin; and then he begs pardon for the ſame, not for his own worthineſs, but of Gods meer Mercy, ſaying, *have mercy upon me, O God, according to thy Loving Kindneſs, according to the Multitude of thy tender Mercies, blot out my Tranſgreſſions*: I have alſo obſerved, what low thoughts the Prophet *Iſaiah* had of himſelf, and the Church in his day; when he ſaid, *Iſa.* 64. 6. *But we are all as an Unclean Thing, and all our Righteouſneſs as filthy Rags, and we do all fade as a leaf, and our Iniquity like the Wind, have taken us away.* And *Lam.* 3. 41, 42. I find *Jeremy* the Prophet, who was a choſen Veſſel, and ſanctified from his Mothers Womb; ſaying, *let us lift up our Hearts with our Hands unto God in the Heavens, we have Tranſgreſſed and Rebelled*, &c. And *Job* confeſſeth c. 7. v. 20. Saying, *I have Sinned, what ſhall I do unto thee, O thou Preſerver of Men*: And becauſe I would not be too tedious in the proof of this Chriſtian practice, I will conclude, with the ſaying of Holy *Daniel*, that Prophet beloved of God, *Dan.* 9. 4, 5. *And I prayed unto the Lord my God, and made my Confeſſion and ſaid --- we have Sinned, and have committed Iniquity, and have done wickedly; and have Rebelled even by departing from thy Precepts, and from thy Judgments: -- and (v.* 20.) *while I was ſpeaking and praying and confeſſing my Sin, and the Sins of my People* Iſrael, &c.

Thus 'tis Apparent, that the Prophet *Daniel* (as well as the People) Confeſſed his Sin; and yet he did not plead for the Devils Kingdom, which had he lived in our days, and made ſuch Confeſſions, the Quakers would (no doubt) have diſowned him, and the reſt of the Prophets; ſaying, what! own a People that Confeſs themſelves to have Sinned, and committed Iniquity, and thereby, *have followed too much the devices and deſires of their own hearts*: What! Own a People that have done Wickedly and Rebelled againſt Gods Precepts, and thereby, *have offended againſt Gods Holy Laws, and left undone thoſe things they ought to have done; and done thoſe things they ought not to have done:* What! Own ſuch a People, as have departed from Gods Precepts and Judgments, as *Daniel* Confeſſeth, which is ſufficient Cauſe for them to ſay, *Lord have mercy upon us miſerable Sinners*: I ſay, had *Daniel* lived in theſe days, and made ſuch Confeſſions, the Quakers would have

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ſaid upon their preſent Principles, he pleaded for Sin and upheld the Devils Kingdom; and ſaid ſtand off, for we are more Righteous than thou; and therefore we make no ſuch Confeſſions; nor no ſuch acknowledgments, for that would Eclipſe the Glory of our Perfection, and mar the Beauty of our Infallibility: Oh! that theſe Proud ſelf-conceited Phariſees could ſee themſelves, and perceive the Errours they are run into, for whoſe ſake I chiefly write theſe things, that I may be clear of their Blood in the Day of the Lord Jeſus.

I could Collect and Tranſcribe ſeveral Teſtimonies of the Bleſſed Martyrs, who frequently confeſſed and acknowledged their Sins to God, and craved pardon for Chriſt Jeſus ſake, bewailing their own unworthineſs and unfruitfulneſs, when Martyrdom was even at the door, but what I have ſaid out of Scripture is ſufficient to anſwer the Objection; for if they will not believe *Moſes* and the Prophets, neither will they be perſwaded though one roſe from the dead.

And now conſider of theſe things, and lay them to heart, ye Leaders of this People; and remind your Hearers of *Jer.* 10. 25. where its written, *pour out thy fury upon the Heathen, that know thee not, and upon the Families that call not on thy Name*: And ſee what Anſwer Ten Thouſand of them can make, who have not call'd upon God by Prayer, as they ought to have done for many Years together; I ſpeak this to your ſhame, to the intent that you may be aſhamed thereof; but if that be your Rule that all are to ſtay from performing any duty to God, untill he move them by a ſpecial impulſe upon their Spirits; then why do you not leave them to Gods movings in other matters, *viz.* their going to Meetings, and publiſhing their Intentions to Marry, *&c.* As that you do not, for the firſt, you have made an Abſolute Law or Preſcription, that they muſt conſtantly meet? * *And neither forſake, decline, nor remove their Meetings, like Worldly, Fearfull and Politick Profeſſors*, &c. And for the ſecond you have made another Order, that † *no Marriages are either to be permitted or ſuffered, unleſs the Parties concerned publiſh their Intentions twice, before the Mens and Womens diſtinct Meetings.*

* See Paint. Harl. p. 13.

† De Chr. Lib. p. 60. 61.

And your Edicts muſt be obeyed, whether Motion or no Motion; nay, though a Motion againſt the Obſervation of it, or elſe they cannot be looked upon as in the Unity. Theſe Commands of yours are binding and obligatory upon all, though the Scripture Commands to one, you ſay, are not

Binding to another, ſee *Ed. Burroughs* works p. 47. where he ſays, *that is no Command from God to me, what he Commands another.* Thus have you made void the Law of God, and the practice of the Saints by your Traditions. Wherefore, O! ye Hearers amongſt the People call'd Quakers? Rouſe up your ſelves, and examin the Doctrin and Practice of your Teachers by the Holy Scriptures; and conſider of what Tendency they are, and Exerciſe your ſelves in Prayer to God, though therefore they call you old Profeſſors, leaſt the Lords Fury break forth upon you, for neglecting that Religious Duty of Prayer and Supplication, which Gods People from Age to Age have been Exerciſed in.

And whereas, they may call you Old Profeſſors, thats no diſparagement to you; for Chriſts Diſciples were and are Profeſſors of Chriſts Religion, who taught them to Pray, *Our Father*, &c. which G. Fox in his Goſpel Liberty p. 7. calls *a Common Prayer*, and *the Common Prayer*, &c. But whether his end thereby was to beat us off from the uſe of it, he beſt knows, but ſince that Book was put forth, which was in 1668. I have not known Ten Families of the Quakers in *England*, that have uſed that form of Prayer. Well? but how Common ſoever it is, it is the Lords Prayer, who not only taught his Diſciples to Pray, but gave them a Precept, and to inforce the performance, and to excite his Diſciples to Prayer; ſhewing thereby, that God loves a Praying People; he further ſaid to his Diſciples, *Luke* 11. *Which of you ſhall have a Friend, and ſhall go unto him at Midnight, and ſay unto him, Friend, lend me three Loaves, for a Friend of mine in his Journey is come to me; and I have nothing to ſet before him; and he from within ſhall ſay, trouble me not, my door is now ſhut, and my Children are with me in Bed: I ſay unto you, though he will not riſe and give him becauſe he is his Friend, yet becauſe of his importunity he will riſe and give him as many as he needeth: And I ſay unto you ask and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened unto you; for every one that asketh receiveth, and he that ſeeketh findeth, and to him that Knocketh it ſhall be opened.* And ſo on ſtill, uſing more Arguments to inforce again and again, if poſſible the duty of Prayer, and becauſe I know that Family Prayer is generally laid aſide amongſt the Quakers, and that giving God Thanks for the Bleſſings and Mercies, we dayly receive at his hands is alſo much laid aſide in private Families, notwithſtanding the example of Chriſt and his

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Apoſtles, as you may read *Mat.* 14. 15. *Mark.* 6. 35. 41. *Luke* 9. 16. *John* 6. 11. *Acts* 27. 35. 1 *Tim.* 4. 4. as alſo Biſhop *Sanderſon's* 5*th* Sermon, *ad populum* p. 2. 19. in his Printed Works in Folio, where he ſpeaks ſufficiently to this point of Chriſtian duty, *&c.*

Likewiſe read *Luke* the 18. 10. 11. *And Chriſt ſpake a Parable unto ſuch as truſted in themſelves, that they were juſt and deſpiſed others, two Men went up* (ſaith Chriſt) *into the Temple to Pray, the one a Phariſee and the other a Publican, the Phariſee ſtood and Prayed thus with himſelf, O God, I thank thee, that I am not as other Men, Extortioners, Adulterers, or even as this Publican, But the Publican ſtanding afar off; would not lift up ſo much as his Eyes to Heaven, but ſmote his Breaſt ſaying, O God be Merciful to me a Sinner, I tell you* (ſaith Chriſt) *this Man departed to his houſe juſtified rather than the other*; the Application hereof, I leave to **G. Fores Party** Amongſt the **Quakers**, who neither Confeſs their Sins to God in their Publick Prayers, nor ask God forgiveneſs for Chriſts Sake; thus have the **Leaders** of this People cauſed them to err

There are other things which the **Quakers** object againſt the Clergy, of which themſelves are Guilty; as taking Money for Preaching, receiving Gifts and Rewards; bearing Rule by their means, exerciſing Lordſhip, *&c.* In all which, the **Quakers** their circumſtances conſidered, exceed them, and all that ever I Read of before them: For Firſt, They make Laws that their People muſt Meet, yea, conſtantly Meet, and neither **Forſake, Remove,** nor **Decline** their Meetings, like **Worldly, Fearful** and **Politick Profeſſors**, *&c.* And yet they themſelves that make theſe Laws, and write Letters, to have them come far and near to Meet, and exhort them when met, to Boldneſs and Valiantneſs: And *not to heed the Fleece, but to give up All.* And yet when all this is done, they themſelves refuſe to ſtand in a like Suffering Capacity with their Hearers; inſomuch that their Hearers muſt not only Suffer for themſelves, but for their Preachers too, as my Book entituled the **Painted Harlot both ſtript and whipt**, &c. And the Poſtſcript to the ſame * doth ſufficiently manifeſt; which for Brevity ſake, I ſhall only inſert the principal matters Treated on in the ſaid Book and Poſtſcript, with ſome few Additional Obſervations, and refer the Reader to the ſame; who, if he will take the pains to Read the ſaid Books Quoted at large, and that impartially: He then ſhall eaſily perceive, That for

* Intituled Reaſon againſt Railing, *&c.*

tak-

taking Money, Gifts, and Rewards for Preaching, and for Oppreſſing their People, and for bearing Rule by their means, and for exerciſing Lordſhip and Dominion over their Flocks: Their circumſtances in all reſpects rightly conſidered, none can readily exceed or out-ſtrip the Quakers.

Firſt, Their Preaching for Money, Gifts, and Rewards, is made appear in *Paint. Harl.* p. 40. in the Preface thereunto.

2. At a general Councel or Yearly Meeting at *London*, the 27*th.* of the Third *Moneth*, 1675. They made a Law, or Cannon, that their People ſhould conſtantly Meet, and not Decline, Forſake, or Remove their Meetings, like Worldly, Fearful, and Politick Profeſſors, as at large in *Paint. Harl.* p. 13.

3. For obedience to the recited Cannon, there was in Fines and Diſtreſſes, more than 13550 *l.* loſs, of which the Miniſters, where Strangers never loſt 50 *l.* by concealing their Names and Habitations; ſuch was their practice before I perſecuted *S. Cater* for the Fine I Suffered for him, See *Paint. Harl.* p. 5, 6, 7, 8.

4. Their method of appointing Meetings, and their recited Cannon, which injoyns them conſtantly to meet, as aforeſaid compared with their practice of not declaring their Names, and Habitations upon their ſight of the Informers; when at the ſame time they know others muſt Suffer for them, as was the Caſe of *S. Cater*, *J. Moon*, *W. Benet*, as in *Paint. Harl.* p. 7, 8. 15, 16, 17. Render them ſuch a Tribe of Oppreſſing Preachers, as ſcarce ever had a Being before them: For Firſt, They make a Law or Canon that their People muſt Meet, and that conſtantly too, if they will be owned in the Church of Chriſt. And the Law of the Nation ſays, that if they do Meet, they ſhall forfeit Five Shillings for the Firſt offence, and Ten Shillings for the Second, and every other offence; and their Preacher the Firſt time Twenty Pound, and the Second time Forty Pound; but if he be fled, and his Name and Habitation unknown; then the Juſtice is Impowred to Levy the Preachers Fines alſo upon the Hearers: Well! let what will come, the Preachers they will not be obliged to declare their Names and Habitations; They will ſleep in a whole Skin, whatever become of their Flock. I had a Letter to appoint a Meeting for *George Whitehead* once in a Suffering time, wherein I was adviſed not to mention his Name to any particularly: See *Paint. Harl.* p. 15.

15. But let us compare, I ſay, their Cannon which enjoyns to Meetings, and their practice of concealing their Names and Habitations; with their method of appointing Meetings, and ſurely they will bluſh and be aſhamed for ever.

See then a Copy of one of their Letters ſent to *Joſ. Bangs*, to appoint a Meeting, only the Meſſenger brought it to me, *Viz.*

Loving Friend.

BY *this thou maiſt know, that God willing*, Jo. Johnſon *and I, do intend to be at* Milden-hall *Meeting the next Firſt day, being the* 17th. *Inſtant, and ſhall be glad, Friends generally know thereof, that we may have a good* Large *Meeting; I mean, Friends that are* afar off *in the* Country, Stirbitch-fair 15. 7mo. 82.

Robert Sandyland.

5. That theſe things are ſo, yea evidently ſo: See the Records of Conviction, Juſtices Warrants, the Conſtables Receipts for the Diſtreſs, and other circumſtances, when I was Fined for *Sam. Cater*, by reaſon his Name and Habitation was unknown, as in *Paint. Harl.* p. 6. 8. 13. 15.

6. The Late High Court of Juſtice, a lively Figure of their Courts of Judicature: *viz.* their Monthly, Quarterly and Yearly Meetings, amply ſet forth, and illuſtrated in *Paint. Harl.* p. 28. 29.

7. A ſhort recital of the Heads of their Eccleſiaſtical proceedings in their New Erected Church Government, from their Superiour Meetings in *London*, to their Inferiour Meetings in the Country, held Quarterly, particularly their ſending out their Epiſtle, as need is, for a general Collection for the Service of Truth, as they ſtile it, through *England* and *Wales*; whereby ſuch as Preach up George Fores Orders, their own Imaginations; and againſt all others, are plentifully Rewarded, though few underſtand it; being privately given, and privately received: See *Paint. Harl.* p. 70, 71.

8. Then *Sam. Cater* put forth his Narrative, wherein he vindicates himſelf and his Brethren; but it was ſo ſtuft with apparent

apparent Lyes, groſs Forgeries, and ſcandalous Defamations, that to this Day he durſt never own it, though often preſt to it, as appears by Certificate under the Hands of Credible Witneſſes, in Poſtſcript to *Paint. Harl.* p. 80.

9. And that his Narrative was falſe, great part of it being fill'd with Lyes; I offered to prove on the penalty of One hundred pound, and be bound in a Bond to perform it, as at large may be ſeen in Poſtſcript to *Paint. Harl.* p. 80, 81. But they never accepted the challenge, nor anſwered the Book to this Day.

10. After *Sam. Cater*'s ſaid Book was ſpread by his Agents (for I believe it was his, though I cannot prove it) Twenty ſeven Friends belonging to *Milden-hall* Meeting, gave Teſtimony againſt it under their Hands; others by Verbal Teſtimony ſignified the falſeneſs of it: See Poſtſcript to *Paint. Harl.* p. 87, 88. where the Certificate under their Hands is Printed at large.

And when theſe Ten Inſtances are peruſed with the Books Quoted; the Reader is left to Judge whether I have not uſed ſufficient means to bring *Sam. Cater* to prove his charge if he be able; and alſo may ſee that I have always offered to prove my Charge againſt him, and his Accomplices. But more chiefly, that their whole Frame of Church Government is thereby detected.

But by reaſon *Sam. Cater* ſays in his Narrative, *That he was a Preacher, and a Sufferer for the Truth, before I knew him or Truth either*; and thereby boaſts of his Antiquity. *And that* (ſays he) *without coveting other Mens:* I think it therefore neceſſary to Inſert part of a Letter, ſent him by *T. R.* an Ancient *Anabaptiſt*, with whom he was formerly in Society before he was a Quaker, that ſo it may appear how he hath loved the Wages of Unrighteouſneſs, and run greedily after the Errour of *Baalam*; even from the very time of his Apprentice ſhip: And notwithſtanding all this, I have not known amongſt the Quakers, one that have Cryed more out againſt the Frieſts than himſelf; Laſhing them with his own Crime, for I have told him of 10 *l.* he took for Suffering, 3 *l.* for Preaching, Forty Shillings to bear his Charges at a time, and yet I will not pretend to know of the 20*th* part of his Gifts and Augmentations, and yet poor Man, nothing troubles him more, then that People think him a lover of Gifts, *&c.* When he tells them he Preaches *freely*, and thereby he thinks he has ſufficiently Condemned all the Clergy: O great Cheat, and

deep

deep Hypocriſie, hid under a Great Deceivers Grey Coat? What! Preach freely and yet take *Money* for Preaching, 3 *l.* at a time, *Money* for Suffering, 10 *l.* at a time; and free Quarter wherever he came: And yet theſe are the *free* Preachers, the *free* Goſpellers; well let us hear what his Old Friends ſay of him, that knew him before I knew him, an abſtract of his Letter now follows.

Sam. Cater.

I Have heard Francis Bugg's *Book and Poſtſcript, and thy Narrative; which falls ſhort of what thou layeſt to his Charge.* —— *But this is like thy Dealing with me,* John Ray *and others; for thou make uſe of our Money, which was lent to thee for freeing thee from thy Maſter; but thou ſayeſt we gave it thee, and ſo makes no Conſcience to return us our Money: But ſuppoſe we had given it thee, as thou ſayeſt, was it not for thee to be a Preacher amongſt us; for the Building and Upholding that Faith which we Walkt in, if I give a Man* 10 *d. to do me a days work, if he do not the work, nor return the Money, is he not a Knave, although he ſay I gave him it, and the work he was to do, was a bad Work; I will conclude thou art one the Pſalmiſt ſpeaks of; who borrow and will not pay again.*

T. R.

Thus it appears that *S. Cater* is an old Preacher, and an Old Hireling, and an Old Deceiver, for he quite went beyond the well meaning Baptiſts, whereby his ſelfiſh Craft and Overreaching was manifeſt: Firſt in his borrowing their Money, under pretence to Releaſe him from his Maſter; but being once obtained, he then ſaid they gave him it, and now the Complaint is ſtrong againſt him, that he makes no Conſcience of returning their Money again, thus is his fraudulent dealings come forth, which will redound to his Diſrepute and In-

famy, in the Eyes of all ſorts of Intelligable Perſons, and lower his Top-ſail to his great Abaſement, Shame and Confuſion of Face; ſo that *Daniels* words to one of the Corrupt Judges, is applicable to him, *viz. O thou that art Old in a wicked Life, now the Sins which thou haſt committed aforetime are come to Light.*

Come George Fox, George Whitehead, and Samuel Cater, and the reſt of you Babel Builders, if you write a Reply to me, obſerve theſe my following Directions; or elſe trouble me not with your endleſs Totolligies, and Impertinent Diſcourſes, *viz.*

1ſt. Anſwer particularly and diſtinctly my Six Queries, touching Church Government, Printed de Chriſtian. Libert. p. 72. to 78.

2dly. Anſwer as aforeſaid my Nine Queries, which I ſent to George Whitehead, Printed in de Chr. Lib. pag. 15. 4. to p. 163.

3dly. Anſwer my Great Query, Printed in Paint Harl. p. 40. 41.

4thly. And whether in your opinion, a Man may not go to the Publick Worſhip Eſtabliſhed by Law, and yet be a Chriſtian, and in the State of Salvation, if you ſay nay, but Salvation is only amongſt you, then ſhew your Reaſons for your Opinion therein; and if yea, then whether ſuch as ſo believe; ought not to obey the Law of the Land that Require it.

5thly. And whether *Samuel Cater* ought not to own his Book, and be anſwerable for the wrong he hath done me, and for the Lies therein Printed: And if he refuſe ſo to do, whether he ought not to be recorded out of the Unity.

Anſwer theſe Queſtions, ſhew your ſelves Men, Truth ſeeks no Corners, Twenty Years ſince you uſe to ſay ſo, why ſhould you refuſe to own what you write, if you write nothing but what is true, and if you write falſly with a Deſign and Confederacy.

Then may you be compared to *Joſephs* Brethren, who hated *Joſeph*, and could not ſpeak peaceably to him; but Conſpired againſt him to Slay him, and then to excuſe themſelves; and ſaid, *we will ſay ſome evil Beaſt have devoured him:*

But

But if in your Anſwer, you again call me *Beaſt, Dog, Wolf, Enemy of all Righteouſneſs, Child of the Devil,* yea *Devil Incarnate,* and the like Unchriſtian Names and Terms; as George Whitehead and others have done.

Then will you thereby further manifeſt your ſelves, as *Edward Burroughs* did, in his Anſwer to certain Queries propoſed by *Philip Bennet*; as at large in his Works you have Printed in Folio p. 29. 30, 31. Where he tells the ſaid *Bennet*, ſaying, *Thou art manifeſt -- what thou art -- where thou art, and what Spirit thou art off, a Reprobate, a Child of Darkneſs thou art -- the Light Condemn thee, and all thy Generation Eternally: We Witneſs thee and thy Generation to be in the Witchcraft and Sorcery -- for thou art Darkneſs it ſelf; -- here thou full of all Subtilty, haſt made manifeſt thy Poyſon and Enmity -- here thou Jeſuit -- and thou Reprobate: See whether thou be not a Blind Ignorant Sot -- thou Blaſphemer -- there thou Accurſed art made manifeſt -- here thou Beaſt to whom the Plagues of God are due, and upon whom his Wrath muſt be Accompliſhed -- here thou Dark Blind Hypocrite -- thou Dead Beaſt, here thou Polluted Beaſt: Here ſtop thy Mouth thou Sorcerer -- O thou Dark Beaſt and Conjurer, who art Querying with thy Conjured Words,* &c.

I ſay do not Anſwer me in this Language, as you have done him and many more, and then tell me, that you write from the Spirit of the Lord; and from the Mouth of the Lord: There's none but your own Darlings (who have given up their whole Concern, both *Spiritual* and *Temporal* to the Government of George Fox, as the *Barbadoes* Church did) that will believe them, neither will ſuch Conjurations do now adays; your Language is known, and your Voice is underſtood, and you are fully manifeſted to be of that Generation, that called Chriſt *Beelzebub.*

Or if in your Anſwer to me, you do again call me *Fool, Conceited Fool, Ridiculus Novis & Ludibri, Ignorant* and *Conceited:* And compare me to *Elymas* the *Sorcerer,* as George Whitehead and others have done; then will you thereby Manifeſt your ſelves, as *S. Fiſher* one of your Miniſters did, who Writing againſt Mr. *Baxter,* Dr. *Owen* and others, in his Book *Ruſticus, &c.* Do call and compare them to *Lizards, Moles, Tinkers, Red-coats, Cow-dung, Green-headed Trumpeters, rare and baſe: Wheel-barrows, Gimcracks, Whirlpools and Whirlgiggs, a Moon-calf, there Bell has no Mettel, but the tone of a*

Kettle, Capers about, Quavers up and down like a Blind Night Bat, Ragged, Torn, Thread bare, Taterdamallions, Serpents, Vipers, Grinning Dogs, &c.

This with abundance more ridiculous Non-ſenſe and Idle Drollery, he Dedicated to the King and all Magiſtrates, as his ſaid Book at Large ſets forth: Wherefore I ſay, do not Anſwer me in this Language; leaſt you thereby render your ſelves ſo ridiculous, that Boys of Eleven Years Old will have you in Deriſion: *Your juſt Merit.*

But what People have you not treated thus? what People that ever oppoſed you in your Perſecutions Current and Deſtructive Race, that ſomething of this Nature have not befell them? nay the very Martyrs whom you ſometimes will ſpeak well off; and with the *Phariſees*, your exact Predeceſſors, will be ready to Garniſh their Sepulchers. Yet when there Doctrin is brought as a Proof againſt your Impoſitions, you ſtick not to call their Doctrin Corrupt Doctrin, tending to Practical Ranteriſm, yea Sordid Ranteriſm: Thus you bid Defiance to all, who are not exactly of your Stamp: And that you deal thus with the Martyrs, Read **Geo. Whiteheads** Book, ſtiled **Judgment fixed**, &c. p. 259, 260. Where he Cites a paſſage out of my Book, *De Chr. Lib.* &c. p. 123. Where I Quote Doctor *Robert Bains*, viz. *To eat Fleſh or Fiſh, this or that Day, is indifferent and free; and theſe with all other outward works be things indifferent, and may be uſed, and alſo left*: All which are the Words of Doctor *Barns*, as I took them out of his Works, Intituled *Mens Conſtitutions not grounded upon Scripture bind not the Conſcience*; Yea, that One hundred and twenty third Page are every Word his, but becauſe they had a tendency to Chriſtian Liberty (and are ſound, being read with the foregoing and ſubſequent Words, as I laid them down) and ſmote the **Image** of **George Fores** Church Government; ſee how **George Whiteheads** his Chief Man of **Warr** Diſcanted upon them, ſaying, They came from a *Libertine Spirit* tended to *Practical Ranteriſm*, *Sordid Ranteriſm*, *Ranters Aſſertion*, with abundance more too tedious here to relate. I ſay, who can eſcape the venome of their Tongues; who ſpare neither Living nor Dead, charging the very Martyrs, who Sealed their Teſtimony with their Blood, with falſe Doctrine tending to *Practical Ranteriſm*, yea, *Sordid Ranteriſm*, &c.

And

And now, Oh ! ye Heads of this People, having Traced you ſtep by ſtep, and Obſerved your Turnings and Windings, this way and that way, Judging and Condemning all ſorts of People that differ from you ; whereby your Phariſaical Hypocriſie hath been manifeſt for ſome Years, zealous for ſome outward Things, but not for the weighty matters. They in days paſt came to accuſe *Him*, who came to fullfill all Righteouſneſs : That HE took more liberty than they, HE faſted not like them, eat with Publicans and Sinners, broke the Sabbath ; ſo you ſay of any, who for Conſcience ſake dare not abide any longer in your Forms ; that they are gone back into *Egypt*, that they are turned into the World, that they are departed from the Truth.

Thus do you make the Commands of God of none effect through your Traditions, limiting the *Holy One* of *Iſrael*. There was a time when the Lord led Us through the Croſs into ſome outward things ; but alas, you have ſet them up as *Idols*. And therefore through the Croſs again we muſt go to leave them. And happy are they whoſe Hearts are kept ſingle herein, and can chuſe no Path for themſelves. They ſhall be found lovers of Truth, redeemed from the Earth, and brought out of *Egypt* willing and obedient Children ; when ſuch ſhall be aſhamed, whoſe Teſtimony ſtand in meer outſide performances, *Keeping to Meetings, Thee, Thou, the Hat*, and ſome other external Acts of Obedience, in an outſide Righteouſneſs to be ſeen of Men, which now proves only the *Harlot* ; therefore is that *Demure Image* become loathſome.

Have you not read, that God commanded *Moſes* to make a Brazen Serpent, that as many as were bitten with Venemous Beaſts, were to look up to it and be healed. But when the Children of *Iſrael* went a Whoring after it, and made an Idol of it. Have you not read how Good King *Hezekiah* (*the Servant of the Lord*) broke it in pieces, and called it *Nehuſhtan*, viz. A piece of Braſs ; there was a time when it was Death *Not* to Circumcize.

And there was a time, when the Apoſtle *Paul* made it worſe than Death to uſe it ; and this is wrot for our Learning, that thereby we may perceive, that when thoſe very things which God Commanded his People to obſerve and perform, came to be *Idoliz'd*, that then God hath ſometimes lead his People out of thoſe things, even to the breaking them

them in pieces, as in the caſe of the Brazen Serpent; or, laying them aſide as uſeleſs, as in the caſe of Circumciſion; yea oftentimes the New Moons, Sabbaths, and Solemn Aſſemblies of Revolting *Iſrael*, became an Abomination to the Lord; and yet under theſe his various Diſpenſations and Providences, he then had a People, as he now hath, who obſerved the way of the Lord, and followed his Teachings, and were obedient to his Commands; how various ſoever they ſeemed to be, without judging one another, or Impoſing their Practice upon each other, read *Jeremy* 13. *Iſaiah* 20. *Ezekiel* 4. *Hoſea* 3. and divers other places, in the Old Teſtament as well as the New; all which may Teach us to obſerve the Rule of Charity, *&c.*

But to return; what ſhall I ſay unto you? *O! ye Leaders of this People*, who would Impoſe your Unſcriptural Practices upon your Brethren; and Record ſuch out of your Unity, that are not conformable thereunto: *For*, I have ſurveyed your Old and New Doctrin, and meaſured your paſt and preſent Practices, and I have compared your fair Pretences, with your foul Hypocriſies; and when I have done all this, I want words to ſet forth the depth of your Hypocriſie, deceit, and ſelf contradictions; and therefore bear with me, if I uſe your own Method to others; even to a People more Righteous than your ſelves, and turn your own ſayings to others upon your ſelves, ſince its written, that the ſame Meaſure you met to others, ſhall be Meaſured to you again, yea heaped, preſſed down, and running over, inaſmuch as you have exceeded your Fore-fathers, the ſare ſaying *Phariſees*, in oppoſing your Brethren, and in contradicting your Primitive Teſtimony by your late Practices.

Sometimes ſaying, the Light and Grace of God in the heart, is a ſufficient *Rule*, *Teacher*, and *Judge*; and by and by call it a *Looſe-Plea*, to Aſſert and Plead the Sufficiency of it, yea, *pernicious* to the *Chriſtian Religion*, and the *Root* of *Ranteriſm*.

Sometimes you Cry out againſt Set Forms, Impoſitions, outward Directories, and Preſcriptions; and by and by, your ſelves are for Set Forms; for Meetings, for Publiſhing the Intentions of Marriage, for outward Directories and Preſcriptions; yea, ſeverely Impoſing upon your Brethren, the Obſervations of theſe your Forms, Directories, and Preſcriptions;

ons, none exceeding you; your Power you have, and the Circumſtances you ſtand in rightly conſidered, as I have ſufficiently made appear, in the firſt Three Chapters, in the ſecond part of my Book Entituled, *de Chriſtiana Libertate.*

Sometimes you are againſt giving Reſpect to Superiours, but by and by your own Servants and Apprentices, in your own Houſes and Shops, where you are chief Governors, muſt ſtand Bare-headed before you; which piece of Grand Hypocriſie, I teſtified againſt more than Ten Years ſince, as I have ſhewed in my Book Entituled, *Innocency Vindicated and Envy Rebuked*, &c. p. 8.

Sometimes you are for Preaching freely, and Teaching and Inſtructing People freely, and for Suffering freely, and for Recording Marriages and other things freely: Witneſs your Books generally, and more particularly that of George Fores, which he wrote the *7th* Month 1659. Printed for *Thomas Simmons*, p. 6. where he thus ſays, viz. *And that nothing be Recorded for Money, but freely; a free People, and in Love ſerve one another.* And not only with reſpect to their own Society, was this Free Doctrine taught; but George Fox &c. Writing to their Dear Friend *O. C.* as they then called him; Adviſed him and his Officers, in their Book ſtiled *Several Papers*, &c. Written Anno 1658. thus, *viz. Friends, you are to do the Nations buſineſs freely, and that is the way to get into the Peoples Hearts*, &c. I could ſay more to this purpoſe, but this may ſuffice at preſent.

Thus they one while get into the Peoples Hearts (even as they adviſed their Dear Friend *O. C.*) by pretending to Preach, Teach, Suffer and Record Marriages, and other things *Freely.* But ſoon after, by the Rule of Contraries (even as their Dear Friend *O. C.* did) they looſe the Hearts of the People, as at this Day. *For,*

Now they can take Three pound at a time for Preaching, and Ten pound at a time for Suffering, and Thirty pound at a time for Writing Six or Seven ſheets of Inſtructions to People, and Fifty pound *Per Annum* for Clerks Wages, as ſtanding Yearly Sallery; and Twelve-pence for Writing a Marriage Certificate, containing Ten or Twelve Lines: As is more largely ſet forth in *Paint. Harl.* &c. p. 40, 41. 47. and the *Preface* to it, and in *Poſtſcript to Paint. Harl.* &c. p. 79. 89. *And*

Innoc.

Innoc. Vind. and Envy Rebuked, p. 3. As also in *7th. part of Christian Qua. disting.* &c. by *W. R.* Sic mutantur.

Sometimes your People, *viz.* In the beginning, might publish their Intentions of Marriage at the Market Cross: Or, before a Magistrate as they were free; and sometimes at a general Meeting as their freedom was: But since your Church Government was Erected, and your distinct Womens Meetings Established, (which you say, *was according to the Councel of God, and done in the Ordering and Leading of his Eternal Spirit*, *see de Chr. Lib.* p. 43.) It is ordered anew, that for time to come, none are either to be Permitted or Suffered to Marry, unless they will publish their Intentions thereof, twice before the Womens Meeting, (and that first, as your Practice is, they being of the *Quorum*) and twice before the Mens Meetings, they being distinct, as I have from your Written Orders at large Manifested, *in de Chr. Lib.* &c. 2 part p. 60. to 70. *& Innoc. Vind.* and Envy Rebuked, p. 4. 5. 6.

So that here is *Ambo dexter* indeed; sometimes Liberty, and by and by its taken away again, by these Infallable Legislators; who sometimes Cry down all Forms, and are now Setting up Forms, and not only so, but compelling all both Great and Small, Rich and Poor, Bond and Free, to Submit and Conform to them: Sometimes saying, the Spirit is a sufficient Guide, above Scripture, above Councels, above Fathers and Primitive Antiquity; but if any ask how long the Sufficiency of the Guidance thereof, was to be in full force? I answer; untill their Church Government was Erected, their Forms Established, their Orders Recorded, and their Authority Confirmed by Yearly Meetings in *London*; and Monthly and Quarterly Meetings in the Country: And then away went all Pleas of being *left to the Grace of God*; for that was in their Book aforementioned, Asserted to be a *Loose Plea, and pernicious to the Christian Religion, yea the Root of Ranterism*, &c. And away went the Teachings of the Spirit (they formerly so much magnified) unless it did Harmonize with their written Orders, Directories, and Prescriptions. For the Spirit and Grace of God is now Insufficient, and the Scripture is a Dead Letter, and long since rejected as a Rule, being subordinate to their Prescriptions.

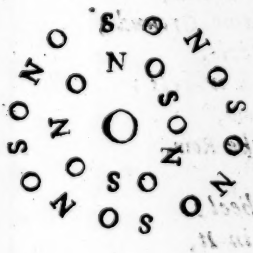
O gross Hypocrisie! but where will you Centre! who are *This* to day, and *That* to Morrow, every *thing* and *nothing*.

Thus

Thus have you made of the Light and Grace of God in the Heart, a meer Monſter of all Shapes; ſometimes ſufficient, ſometimes inſufficient; ſometimes ſafe, and ſometimes dangerous; ſometimes uſefull with reſpect to Teaching, Leading, and Guiding; and ſometimes in that ſenſe uſeleſs, unleſs a Quarterly Meeting, ſtamp their *probatum eſt* upon its Teachings; ſometimes Common, yea all are inlightned, and it hath appeared to all Men, and ſometimes with Reſpect to Government and Direction, peculiar, *viz.* None but your Miniſters and Leading Party have it, and they ſo Infallably have it, as that you ſay in plain words, in your Book Entituled, *Judas and the Jews, &c.* p. 49. *We need none* (ſay you) *to give us diſcerning or Judgment; Chriſt hath furniſhed us already, and doth on all occaſions*, &c. So that when all come to all, it's no body knows what: But the *Leading* Quaker is all and all: *Tot Quot & Omnes*: ſo that your own words may juſtly be returned upon you; and thereupon, I ſhall conclude and ſay, *viz.*

THus Quakers Prieſts, *who talk for Self,*
Is Tangling talk againſt it Self;
'Gainſt Truth a Prate, a piteous Preachment,
That can't make good, its own Impeachment.
As Penns *and* Whiteheads *Doctrin do,*
Who heeds not well, which way they go.
Fox, *and* Sam. Cater, *Dances round,*
And Round again, in th' ſelf-ſame Ground;
It ſtaggers too, and fro, and Reels,
Skips up and down, and runs on Wheels;
Starts aſide like ſome broken Bow,
Croſſes Chriſt. like Cris ✠ in the Row,
Whoſo can feel, in it may feel,
As 'twere a Wheel, within a Wheel:
A Net, Gin, Trap, a Snare's in It,
A Whirl-pool, Gulf, Bottomleſs Pit;
Wind, Duſt, Husk, Chaff, no ſtable Steeple,
A Tale, that takes unſtable People;

A Toy, a Cloud, a Mist, a Smoak, a Fogg,
Right Quakerism, *yea a Quivering Bogg;*
A Quick sand, a Quagmire, that Sucks,
who's in't his Feet, out seldom plucks;
Himself who's In, gets seldom out,
It self's more seldom In than Out;
It flutters like some Night Blind Bat,
Now here, now there, this way, now That;
Now it is one thing, then Another,
And now and then nor t'One nor t'Other.
Sometimes its This, sometimes its That,
Sometimes its This, and This, and That;
Sometimes its either This, or That,
Sometimes its neither This, nor That;
Now This, not th' Other, anon its Either,
Then by and by, both, both, and Neither;
One while it looks like So, not No,
Another while like No, not So;
One way it seems or So, or No,
Another way, nor No, nor So;
Some way it shews both So, and Na,
So 'tis a meer endless No, and So.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POSTSCRIPT.

TO Write no more, I long ſince did Intend,
But none, but God knows now, when I ſhall end:
For ſtill I find, when I think all is done,
As much to Write, as when I Firſt begun.

Jan. 1*ſt.* 1686.

F. B.

FINIS.